is made in reference to the benefits paid by either Nevada or California. Unemployment compensation is paid by the respective states, as is compensation for injuries received on the job. The destitute receive assistance from state and county funds. Employment is sought in the same channels, public and private, as it is by white workers. The Washo drink in integrated cocktail lounges, gamble at integrated gaming tables and eat in integrated restaurants (although in all three instances certain establishments refuse to serve Indians). 177 648

The Washo tribe as a socio-political entity cannot be said to exist. A tribal council of members elected from the various Washo communities is largely ineffectual. Tribal consciousness, insofar as it exists, centers on the possibility of sharing in an eventual settlement of the Washo claim against the government. Several claims and suits in the name of the tribe actually have been instigated by individuals. Except for the 40-acre Dresslerville community, there is no tribal land. The pinenut allotments are owned individually, although the tribe holds a power of attorney to lease the land for grazing. This responsibility has in fact passed into the hands of the Indian agent at Stewart, Nevada, who receives and disburses the income from the leases. [623] [423]

There is no distinctly Washo economic occupational role, nor is there a separate Washo economic system. These statements should not be interpreted to mean that the Washo are enjoying all the benefits of modern white society without restriction or hindrance. The assimilation of the Washo by and large has been into the lowest and least privileged rung of the white social structure. Nor are the statements referring to social assimilation to be construed as an argument that the Washo have become totally acculturated. Although the Washo no longer exist as a compact social group, Washo culture, particularly in its less tangible aspects, has retained much of its viability, and the Washo form a clearly identifiable ethnic minority in western Nevada and eastern California.

Agriculture and Animal Husbandry

I did not discover a single family, indisputably Washo, that supported itself by raising livestock or growing crops, although a number of them live on holdings that would at least provide garden produce. One man near Woodfords does plant and care for about 2 acres of corn, but he is considered "half-Maidu" by his Washo neighbors. His grandfather had indeed married a Maidu bride and the family has been considered deviant since then. Although he identifies himself as a Washo, he tends to participate only minimally in tribal affairs, and is a member of an American Indian organization long since abandoned by other Washo. 241 563 [433]

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TABLE 2—(*Continued*)

Tribes—(*Continued*)	Peyotists (percentage)
Chippewa (Leech Lake Agency)	5
Yanktonai Sioux (Lower Brule Agency)	0
Omaha (Omaha Agency)	90
Little Osage (Osage Agency)	50
Oto and Missouri (Oto Agency)	50
Pawnee (Pawnee Agency)	20
Northern Cheyenne, Brule Sioux (Pine Ridge Agency)	5
Kaw, Ponca, Tonkawa (Ponca Agency)	60
Prairie band of Potawatomi (Potawatomi Agency)	16
Rosebud Sioux (Rosebud Agency)	0.7
Eastern Shawnee, Otawa, Quapaw, Seneca, Wyandotte (Seneca Agency)	2
Absentee Shawnee, Mexican Kickapoo (Shawnee Agency)	10
North Arapaho, eastern band of Shoshoni (Shoshoni Agency)	7.5
Sisseton and Wahpeton Sioux (Sisseton Agency)	0
Capote and Moache Ute (Southern Ute Agency)	5[b]
Sioux (Standing Rock Agency)	0
Northern Cheyenne (Tongue River Agency)	35
Uinta, Uncompahgre, and White River Ute (Uinta and Ouray Agency)	50
Capote and Moache Ute (Ute Mountain Agency)	90[b]
Winnebago (Winnebago Agency)	38
Ponca, Santee Sioux, Yankton Sioux (Yankton Agency)	20

[b] Corrected by letter from S[illegible] Superintendent, dated at Ignacio, Colorado, October 28, 1938, which agrees with personal observations made [illegible] 1938.

columns on the right contain total population figures and the number of converts in each community. Irregularity is the characteristic feature revealed by table 1.

Table 2, above, presents the available information on the percentage of the Indian population of various tribes and agencies who have become members of the peyote cult.

In the following table (table 3) the percentage of peyotists and nonpeyotists in the several cate-

[text continues on top of p. 125]

TABLE 3

PARTICIPATIONAL STATUSES AMONG 1000 INDIVIDUALS IN ANALYZED TOWNS AS OF NOVEMBER, 1938
(In percentages)

Categories	733 Nonpeyotists	267 Peyotists	267 Peyotists	
			88 Active	139 Inactive
Prosperous	5.3	5.7	10.2	3.8
Poor	3.4	4.1	3.4	4.4
Energetic	5.4	5.6	9.0	3.8
Lazy	2.8	3.6	4.5	3.0
Heavy drinkers	6.6	7.7	10.2	6.3
Never drink	1.7	2.0	3.4	1.3
Active Christians	6.0	4.4	4.5	4.4
Shamans	1.3	2.0	2.3	1.9
Councilmen	1.0	0.8	1.1	0.6
Mixed-bloods	13.1	10.9	5.7	13.8

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gories, and the percentage of active and inactive peyotists as of November, 1938, are given. For example: Of the 753 individuals in the analyzed communities who opposed peyote, 5.3 per cent were prosperous; of the 247 who had joined the peyote cult (attended two or more meetings), 5.7 per cent were prosperous. Of the 88 active peyotists in November, 1938, 10.2 per cent were prosperous; and of the 159 apostate or inactive peyotists, 3.8 per cent were prosperous. There is some question about those listed as heavy drinkers. Most of those considered exceptional enough to be put in this category were the ones who landed in jail, except for certain peyotists who confessed to having been extremely intemperate. Peyotist former drunkards (self-styled) might not have used more

TABLE 5

OTHER PEYOTIST COMMUNITIES

(W, Washo; P, Paiute)

Categories	Carson City (W)	Nixon (P)	Schurz (P)	Bishop (P)	Woodfords (W)	Total by tribes (W)	Total by tribes (P)	Total
Total population	128	359	440	250	80	208	1049	1257
Active peyotists	—	13	—	4	6	6	17	23
Inactive peyotists	5	—	20	—	5	10	20	30
Nonpeyotists	123	346	420	246	69	192	1012	1204

The totals of tables 4 and 5 are combined in the following table (table 6).

TABLE 6

TOTALS OF ALL PEYOTIST COMMUNITIES

Categories	Total from analyzed towns	Total from unanalyzed towns	Total from all peyotist towns
Total population	1000	1257	2257
Active peyotists	88	23	111
Inactive peyotists	159	30	189
Nonpeyotists	753	1204	1957

liquor than others who were not singled out as being alcoholics. Those listed as heavy drinkers among the active peyotists stopped drinking when they joined the cult. This table indicates that peyotism has attracted a proportionate number of all the exceptional individuals in the Washo-Paiute community.

The results of an analysis, made November, 1938, of the principal communities where the peyote cult has attracted members are given in table 4 (opposite). Only persons fifteen years old or over are represented. The attitude of all Indians on official census rolls was determined by checking the rolls name by name with members and nonmembers, and by talking with most of those said to have been affiliated with the cult.

"Mixed-blood" includes all Indians listed on rolls as not full-bloods, besides a few whom the rolls listed as full-blood but whom the Indians said were mixed.

Peyotists, inactive, are those who had attended two or more peyote meetings, thus indicating more than curiosity, but who did not participate in cult rituals in November, 1938. Many were militantly opposed.

The totals of the adults of the five other communities where peyote meetings have been held are given in table 5 above. These figures are less exact than those in table 4 because the rolls were not checked. However, the names of peyotists were received from more than one source, and I contacted most of them.

The totals of tables 4 and 5 are combined in table 6.

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The totals of adult peyotists and nonpeyotists, by tribes, compared with the total population of Carson Agency, are given in table 7 below. The figures are slightly misleading because only peyotists aged fifteen or over are represented, whereas the figures for the nonpeyotists include all other Indians in the various tribes. These figures are fairly comparable to most of Newberne's (1925, 33–35), reproduced in table 2.

TABLE 7

TOTALS BY TRIBES FOR CARSON AGENCY

Categories	Paiute	Washo	Shoshone	Others	Totals
Total population	3487	747	1541	120	5895
Active peyotists	62	38	8	3	111
Inactive peyotists	116	68	2	3	189
Nonpeyotists	3309	641	1531	114	5595

The percentages of peyotists and nonpeyotists for Carson Agency are given in table 8 below. The figures in the first two columns to the left include only Indians aged fifteen or over. Percentages for the agency as a whole (column 3) represent the percentage of peyotists aged fifteen or over in the total population of the agency, and are comparable to Newberne's (see table 2).

TABLE 8

PERCENTAGES OF PEYOTISTS AND NONPEYOTISTS FOR CARSON AGENCY

Categories	In analyzed towns	In all peyotist towns	In agency as a whole
Active peyotists	9	5	2
Inactive peyotists	16	9	3
Nonpeyotists	75	86	95

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Table 9 below gives the figures for mixed-bloods in the various categories in the analyzed communities.

TABLE 9

MIXED-BLOODS IN THE ANALYZED COMMUNITIES

Categories	Total adults	Mixed-bloods	Mixed-bloods (percentages)
Total population	1000	126	12.6
Active peyotists	88	5	5.7
Inactive peyotists	159	22	13.8
Total peyotists	247	27	10.9
Nonpeyotists	753	99	13.1